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AS OTHERS SEE US

THE Rev. Daniel Jenkins, a well known Free Church minister, has recently written a book in which he attempts to outline the principles that govern Churches of the Congregational faith and order. In the course of this thoughtful and interesting attempt to summarize present day trends of opinion within this fellowship of Churches, Unitarians are mentioned. Mr. Jenkins writes as follows: "It is only occasionally that Congregationalists have gone so far as some modern Unitarians in virtually declaring their faith to be, not in Christ, but in religious freedom and in showing more interest in proclaiming their freedom in inquiry and their right to follow their consciences wherever they may lead them, than in stating the conclusion to which that exercise has led them."

It is a comment that interests us. It serves to strengthen Mr. Jenkins' conviction that one of the weaknesses of the Ecumenical movement is that people know much too little about Churches other than their own. He is obviously not very conversant with the contemporary Unitarian scene.

Our Published Conclusions

One of the distinctive features of our modern Unitarian witness is the recognition that we must try to think out together the positive character of our beliefs. Several years ago a commission of our ministers devoted valuable time studying matters of faith and belief. The results of their deep consideration are to be found in a two hundred page volume *A Free Religious Faith*. More recently another group of our people made it their business to study the social implications of a free religious faith. The small book *Men and Women in Society* contains the main conclusions to which they came.

Of course, neither of these documents represents the views of every Unitarian and Free Christian any more than Mr. Jenkins' own statement of Congregational principles will be accepted unanimously by his own brethren. In each case these reports represent the prevailing trend of opinion within our ranks. They represent a sincere attempt to discover the mind and outlook of our people. Some may stress certain aspects of teaching more than others. But at no time has there been any hesitancy to refrain from setting down the conclusions to which the exercise of thinking has given rise.

For instance, nineteenth century liberal religion gave very strong emphasis to the belief "in the progress

of mankind ever upward and onward." This emphasis can be understood easily when we think of the background against which it was set. The Victorian era was a period of great expansion and radical change was effected both by science and invention; mighty movements in social reform came to birth. It was a time, too, of comparative peace. There were wars, but nothing like the large scale conflicts which the twentieth century has experienced. In all this there was much to confirm a belief in progress.

On the other hand the twentieth century with its constant upheavals and turmoil, its two world wars, its bitter experience of highly organized tyrannies, has compelled a great deal of re-thinking on this issue. Unitarians have not been hesitant to express their conclusions; they have not been afraid to say that this is an issue on which "they may not think their father's thoughts." To-day, the factor of progress is not denied. What is seriously questioned in the light of modern experience is the emphasis given to it in the past and the belief that progress was automatic as Herbert Spencer and others urged.

Other instances come to mind. The first break with orthodox teaching made by our fathers arose when they found dogmas like that of The Trinity and The Dicty of Jesus had no New Testament basis. They relied on the authority of scripture. With the passing of the years, and largely due to the influence of James Martineau, the emphasis passed from the authority of scripture to the authority of reason. This change in emphasis came about, was accepted, because of the nature of the approach to religion which characterized the movement. Its belief in freedom of inquiry and its concern to follow truth wherever it might lead, made this possible. It cannot be argued that there was a hesitancy to accept the situation.

A Significant Avowal

Mr. Jenkins is, of course, right in emphasizing the Unitarian concern with the right of free enquiry. But it is scarcely fair to affirm that it is given priority of place—in other words—that we are concerned with religious freedom to such an extent that it becomes an end rather than a means to an end. We do not uphold this principle to the degree that it makes us a people only concerned with this and at the expense or to the neglect of the cultivation of our devotional and spiritual life. To create the impression that Unitarians are cold intel-

lectuals primarily concerned with the study of religion and afraid to face up to their beliefs is either to misunderstand or to wilfully mislead.

We are a religious community; a worshipping community. It is vital to us that we meet week by week in the freedom of the truth. We say so in an avowal of faith. In many cases this is included in the rules of local congregations. But something else is also declared. And this something else is significant. It is this which our Congregational writer and other critics should note. We affirm that we meet "in the Spirit of Jesus and in the Freedom of the Truth." "In the Spirit of Jesus" has priority of mention.

Our faith may not be rooted "In Christ" in the manner that orthodox Christians accept this phrase. We cannot accept the historic formula which declares that Jesus Christ is both Lord, God and Saviour. But inability to accept the theological interpretation made by some Christian people in no way weakens our allegiance to the spiritual leadership of Jesus Christ. It in no way invalidates our claim that we are striving to be his disciples. The test of discipleship is to be found in the striving to do his will, the endeavour to follow his teaching, in the acceptance of the pattern for living which he gave to humankind. Mr. Jenkins might usefully study our hymn book. It has happened often that the singers of song express our beliefs with greater clarity than theologians who argue and present them.

As for our concern with religious freedom. This is something, surely, about which we need not be ashamed nor even be taken to task. Channing, a century ago, stressed that political freedom and spiritual freedom were deeply linked. Authoritarianism in society and authoritarianism in religion go hand in hand. Much happens in our world now to suggest that this truth needs to be kept vividly before men's minds. In the urge to do this we trust Unitarians and Free Christians may never falter. A.P.

AUTHORITY AND FREEDOM

By A. J. Long

ONE of the most persistent problems of religious belief is that which centres around the concept of authority. As James Martineau realized, it is a problem which has a particular relevance for those who adopt the liberal position in theology. Sooner or later, those who are persuaded that there is a middle way between the two extremes of "fundamentalists" religion and no religion at all, have to answer the question "By what authority?"

In his Hulsean Lectures in 1952, the distinguished Cambridge psychologist, Dr. Robert H. Thouless, addressed himself to some aspects of this problem, and his lectures have now been published under the title of *Authority and Freedom—Some Psychological Problems of Religious Belief*.^{*} In the preface, Dr. Thouless explains that he personally accepts "the Catholic tradition as handed down in the Church of England," but he does not regard his Church as by any means infallible. He is in fact convinced that the orthodox presentation of Christianity makes it difficult for the modern man to accept it. His examination of the practical difficulties which face the intelligent intending Anglican, is particularly frank and uncompromising. For example, he points out that, in theory, those who desire to become members of the Established Church, are still officially required to accept the Thirty-Nine Articles "in the literal and grammatical sense"—and Article VIII states that the three historic Creeds "ought to be thoroughly received and believed." In actual fact, of course, many Anglicans, including some who hold high office in the Church, do not accept either the Articles or the Creeds in their entirety, and it is now widely assumed that, at any rate the Articles, need not

be taken seriously. This, however, as Dr. Thouless so rightly states, only serves to increase the difficulties of the honest enquirer, who "feels it to be an offence against his intellectual integrity to accept an obligation of belief which he is not supposed to take seriously."

With this and with much else that Dr. Thouless has to say, Unitarians will be in whole-hearted agreement. But as might be expected from one who has come to be regarded as an expert in clear thinking, he is by no means an uncritical supporter of the liberal position and he demolishes some of our favourite notions very neatly. He shows for example the essential fallacy enshrined in the familiar phrase "fettered by out-worn creeds." "A man may make," he writes, "the positive assertion 'I believe P,' or the negative assertion 'I disbelieve P,' or the agnostic assertion 'I do not know whether P is true or false.' Whichever he asserts, he has so far fettered himself that he is not then free to make either of the other assertions about P." He also suggests—quite rightly—that there is no gain in replacing a true assertion made centuries ago by a false assertion made more recently. He argues too—again very convincingly—that it is impossible to exclude from religious belief, the concept of heresy. Even a completely liberal church, he says—one which permitted its members to believe exactly what seemed right to themselves—would be bound to condemn those who insisted on teaching that some particular dogma was essential for salvation. He also suggests that while toleration should be encouraged and heresy permitted, "heresiarchs," i.e., those who teach heresy, can and should be excluded from positions of authority in the Church. Taken out of its context, this may sound surprisingly authoritarian, but Dr. Thouless argues his case very convincingly. It must be remembered, of course, that a good deal turns on what one considers to be heresy. Dr. Thouless states quite emphatically that he is convinced that the Church has been tragically wrong in making correctness of belief the goal of religion. The true Christian goal, he says, is best summed up in the two Great Commandments quoted by Jesus—and it is gratifying indeed to find such a fundamental Unitarian principle so warmly defended. We should also be grateful to Dr. Thouless for drawing our attention to the fact that this conception of the Christian goal was characteristic of Kierkegaard, the strange Danish genius, so often regarded nowadays as the great apostle, not of liberalism, but of neo-orthodoxy.

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But Dr. Thouless does not make the mistake of neglecting altogether the doctrinal formulation of religious belief. What he has to say on the subject of creeds, is particularly interesting. He likens a creed to a map—something which can help a man to reach his goal, but which should never be regarded as the goal itself. He develops this analogy of the map at some length and with great skill. It is one that we should do well to ponder very carefully. We are notoriously muddle-headed on the subject of creeds, and one sometimes wonders whether we do not damage our cause by advertising our faith as a "religion without dogma." Religion without any sort of creed is a logical impossibility, and the only creed to which one is entitled to object, is a creed that is fixed and unaltered. In the words of G.B.S., our aim should always be "to clean up the heavily-barnacled creeds and make them credible," not to abolish them altogether. We cannot do without maps in religion—but we must see to it that our maps are accurate and up-to-date.

It is in fact at this particular point that one feels that Dr. Thouless begins to hedge a little. Though he does propose that a very simple creed—such as that employed, surprisingly enough, for purposes of baptism in the Roman Church—should suffice for Church membership, he hesitates to suggest that doubtful elements in the historic Creeds should be thrown out altogether. He feels that it would be more profitable to distinguish different categories of belief. Traditionally, he says, there have been three such categories: (i) *Obligatory Beliefs*—those which a Church member is required to accept as a condition of membership; (ii) *Permitted Beliefs*—those which a member may believe or not, as he pleases; and (iii) *Indifferent Beliefs*—which are about matters on which the Church has no authority to decide (e.g. matters of scientific or historic truth).

To these three, Dr. Thouless would add a fourth category: *Orthodox Non-Essential Beliefs*—beliefs which the Church teaches to be true, but to which members are not required to assent. He would make this category a very large one, and would include in it such doctrines as the Virgin Birth and physical Resurrection of Jesus. This is an ingenious suggestion, which would certainly make "honest men" of the Anglican Modernists. But it is doubtful how far it would induce the exiles to return to the fold. How many of us would really feel at home in a Church which permitted us to reject the doctrine of the Virgin Birth, but which nevertheless insisted that this particular doctrine was in fact true? One cannot but feel that Dr. Thouless's solution is too closely linked with his very dubious assertion that metaphysical speculations about the nature of the Trinity or of Christ's divinity are futile and can lead to no real knowledge.

But we must not quarrel unnecessarily. On all essential matters Dr. Thouless is clearly on our side. He is convinced that intellectual exploration is a vital necessity for religious faith. "Belief in God," he says, is "neither an insight into a necessity of thought nor an emotional decision without rational foundation, but an act of faith whose rational foundation is a judgment based on a consideration of all the available evidence." *Authority and Freedom* is a notable contribution to the cause of straight religious thinking, and as such, it should be read and thoroughly digested by us all.

* Hodder and Stoughton, 8s. 6d.

THE UNESCAPABLE QUESTION

By G. D. Sempill

WHATEVER else may be said of Dr. Billy Graham's evangelistic mission to Greater London, it has shown that interest in religion is not far below the surface of our people's daily lives. That the emotionally less stable should have been influenced by his meetings was to be expected, but it is evident that more than they have had their interest aroused and their hopes encouraged.

It is therefore pertinent to examine dispassionately one condition which is essential to any significant and lasting revival of attendance at church.

The unescapable question is: Do we accept life as it is, as it always has been and, so far as we know, as it always will be—as a perpetual conflict, that is, between good and evil, between beauty and ugliness, between truth and falsehood and between tyranny and freedom?

In nothing is the temptation to reject instead of accepting life as it is more evident than in the way in which Jesus has been regarded. It is constantly ignored or forgotten that whatever else he was he was a man who, in his historical existence, had his feet as firmly on this earth as is possible for anyone of acute spiritual insight.

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Deplorably little as is known with historical accuracy about the life of Jesus, it sometimes seems that that little is too much for many people. Much more to their choice is a Christ that is unlike anything that ever walked this earth. But can any teaching be truthfully described as Christian and, at the same time, true to life which ignores the fact that Jesus was human—that when God spoke to him it was to a living human being He spoke, not to a stained-glass window?

It is moreover fair to conclude from what is known of Jesus that what God said to him was of more concern to sinners than to saints and had more to do with this earth than with a heaven and hell which may or may not exist.

Karl Marx considered that all religion is but a means of consoling men for their present misery by promises of another world. He was wrong, for his theory fails to account for the Hebrew religion of the Old Testament. But his ideas have spread even farther than is always apparent. The majority of our population who have given up regular churchgoing are not Marxists but they simply do not accept the old doctrines of heaven and hell, and if they are asked to believe that Jesus originated or endorsed these doctrines they have little use for him either.

To healthy sinners living in this adventurous scientific age there is no appeal in the promise of what has been described as "an undiluted respectability throughout eternity." And to men who have heard of Dachau or who knew what "brain-washing" means the terrors of skin-sizzling are not what they were. Priests of most religions, not excluding Christianity, have found the hell of primitive theologies an extremely useful weapon for enhancing their power, but it is a weapon which loses its edge when used against men for whom the only hell to be feared—because it is to be feared in this life—is the hell of their own making.

There is not manifest to-day any very wild desire to escape from this life, but there is strong desire to have here on earth complete social justice. It is largely forgotten how much the Churches have done to bring about such social justice as presently obtains; and what is remembered by the churchless is the way in which the Church opposed the abolition of the slave trade and industrial reform. So for all practical purposes what the majority of our population now worship is not the Church's God but the State. And it is not nothing which the State has given them. The benefits it bestows may be only material and will possibly not satisfy them for long, but at least it is in this life that they accrue.

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The bulk of our population, then, faces life as it is, and the Church, if she is to fill her pews, requires to do so, too. Need this put too great a strain upon the Church? That Jesus was divine as well as human can be demonstrated to our present generation most convincingly by pointing, not to his alleged working of miracles or even to his resurrection, but to the fact that he has done more than any other to get God's rule established, not in heaven where, presumably, it is a matter of course, but on earth where, without question, it is a matter of some difficulty. The more thoughtful of the churchless find it hard to credit that, believing God to be the creator, sustainer and ruler of all things, he at the same time believed the world, created by God, to be something from which men require to be saved.

It can be objected, of course, that it should not be for the Church, custodian, as she claims to be, of "revealed" truth, to accommodate her traditional teaching to the needs and demands of those she seeks to teach: it should be for the churchless to change their demands.

But it would not be the first time in her history that the Church has taught what her hearers wanted to hear and because they wanted to hear it. Is that not why she promised heaven to those who could look on earth for no rewards for righteousness? A claim for infallibility is not easy for a Church to sustain which persecuted Copernicus and has had to give way before every advance which scientific knowledge has made.

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It is reported that in the U.S.A. churches are much better attended than they are here, and possibly an evangelistic mission from that country will succeed in persuading some of our State-worshippers to take at attending church. But an essential condition of lasting success is that when fervour and publicity have subsided those who are left "to hold the baby" shall accept and not reject life as it is, here and now and in this world.

Life, be it repeated, is a perpetual conflict between good and evil. Billy Graham's Fundamentalist theology—if we are to be frank rather than merely polite—is intellectually untenable. Separated from the charm of Billy Graham's own personality and fervent eloquence, it is more apt to produce self-righteousness than righteousness, spiritual pride rather than humility and hardness rather than tenderness of heart. Great good has undoubtedly accrued from Billy Graham's mission, but there has also accrued a swelling of the ranks of the "unco guid" which is as deplorable now as it was in the days of Robert Burns.

Attendance at church is not an end in itself. The real test of all Christian endeavour is whether it results in greater or less love towards our fellowmen.

COMMENT

What Is Civilization?

THIS morning when the *Inquirer* arrived, I asked a friend who happened to be staying with me, whether he agreed with my definition of *civilization*, as being, practically, the art of living together. He said that he did not agree, and that he thought that in order that the "living together" should rise to the dignity of a civilization it attain a certain level of culture. He referred to Maritain's definition: "In the sense in which I understand it, a civilization is deserving of the name only if it is a culture, a truly human and therefore mainly intellectual, moral and spiritual development-taking the word 'spiritual' in its widest acceptance." It seems to me, however, that a community that has mastered the art of living together has necessarily reached a fair degree of culture; and that, moreover, to insist that the quality of culture be added in order to justify the art of living together passing as a civilization, is equivalent to denying the name of house to a small cottage, simply because it is devoid of the decoration and other amenities one finds in a mansion.

I have just been reading a very interesting life of Thomas Jefferson, the third president of the United States. One of the things that impressed me most was the fine civilization in which he lived, although, owing to the fact that the country was cut up by navigable rivers, the biggest town he saw before, at the age of 23, he went to Philadelphia, was the town of Williamsburg, the colonial capital, which did not contain more than 300 houses. The gracious living in which most of the planters indulged was, no doubt, apt to hide the fact that it was built on a foundation of slave labour, but it was a community into which much of the enlightenment of the 18th century had penetrated. Jefferson at the University, for example, had learned from the study of the English philosopher, Bolingbroke, to apply to the Bible and theology the same tests as one would apply to secular history and scientific hypotheses. A century later, in Victorian Oxford, was published the famous *Essays and Reviews*, in one of which Dr. Jowett urged that the Bible should be criticized according to the same criteria as applied to any other book; but his life was made so uncomfortable on that account that he decided to leave the church, and to devote himself to more secular studies. It is an extraordinary proof of the slowness with which grind the mills of God, that to-day, nearly two centuries after Jefferson studied at Williamsburg, there are still thousands of educated men who adopt the same principles of Biblical criticism that the Age of Enlightenment condemned.

Rivals to Cholmondeley

It may not be very relevant to the theme with which I began, but the life of Thomas Jefferson which I have been reading contains quite a number of surnames which were pronounced in Virginia in a way very different from what one would imagine from the spelling. One of Jefferson's chief friends was George Wythe, a name rhyming with "Smith," whose house had been built by Richard Taliaferro, whose name, according to a note supplied by the author, rhymes with "Oliver." One of the colonial governors who lived at Williamsburg before the American Revolution was Lord Botetourt, a name that was pronounced so as to rhyme with "Hottentot."

The Pool Betting Bill

I have recently come across an extraordinary case of addiction to gambling on a large scale, to the distress of a man's family, and, so far as I could see, with no compensating happiness to himself. He was an excellent tradesman, earning both by his own labour and by the occasional employment of others a very handsome income which should have placed him in independence and comfort. Instead of that, he told me some months ago, that in five years he had gone through £9,000 in gambling on dog races, and at that very moment he and his family were living on public assistance. Only a short time ago, although in one month he had at least £100 coming in, his wife was hard put to it to find food for the family; and I know

that his family life is carried on amid unpleasant "scenes," caused simply by his resentment at his wife's demand that he apply more of his income to meeting family needs. It was my first acquaintance with a case of gambling on that scale, and it has prompted me to much thinking on the subject.

At present Parliament is putting through a Pools Betting Bill, which will, I think, be a disappointment to many. What particularly struck me was the passing of Clause 10, which legalized ready money pool betting carried on by post. As one member pointed out, the clause would encourage football pool betting; and instead of being a pool investors' charter, it would become a pool promoters' charter. It was not the duty of the House to encourage betting. Pools as a result of such a clause were placed in an advantageous position. One might, of course, question whether legislation can deal effectively with gambling on the scale on which it exists to-day, but it is a far more serious matter when Parliament gives encouragement to definite forms of gambling.

Commentator.

IT OCCURRED TO ME

By Muriel Hilton

MOST ministers and their wives have dreamed, especially in their younger days, of the kind of church they would like to help bring into being. The times and prevailing conditions unfortunately take away some of the lustre from those dreams, but now and again something happens and the shine appears again. Such an occasion occurred recently when the Hastings church held a two-man art exhibition—the minister and a friend being the artists. The project had caused much work on the part of the artists themselves—there was the framing, selecting, the printing of the tickets and invitations to be sent, not only to local people but to those in neighbouring churches.

Much of the day before was spent in preparing the church for the exhibition for there is no hall attached to the church, but for my part though it entails much work I like the church itself to hold such functions within its walls, for art, music, poetry and drama are all part of religion.

During the hanging of the pictures ready for the following day a contingent from one of our northern churches came for a pre-view as they had to return home on the actual day of the exhibition, and their appreciation was very pleasant and a happy prelude to the occasion.

The day itself dawned with blue skies, and we breathed a sigh of relief for the Maidstone congregation was making the event a church outing and the number coming would largely depend on the weather. For the first time in many years there was a small queue outside the church at one time and by three o'clock there was standing room only for the opening ceremony. The chairman was a friend at Hastings, and we were all glad to see Mr. John Rowland, his wife and son. Mr. Rowland was one of the speakers and Mr. Leslie Hones, a member of the Maidstone church and President of the Maidstone Art Club, gave an excellent speech and opened the exhibition. After, people admired and discussed the pictures—about eighty in all. Teas were served by the ever generous givers of refreshments and service. It was a scene of the meeting of friends, a church rally in a unique sense and at the same time money was being raised for the church funds. Walter Rutherford, one of the artists, had pictures for sale and he generously gave twenty-five per cent of the sales to the church. There were about a hundred and fifty people present and with the sale of the tea tickets and pictures the church realized £15. By half past six, through the aid of a band of willing helpers, the church was ready again for Sunday service and one wonders how it all happened.

There is a growing interest in "painting as a pastime" and it occurred to me that there must be artists in many of our congregations to whom it would give much pleasure to exhibit their pictures. We could all benefit from thinking of new ways in which to help our churches raise funds, to give pleasure to individual members and to provide an occasion where all could thoroughly enjoy themselves.

GENERAL BAPTIST ASSEMBLY

Tercentenary Celebrations

By Wilfred Waddington

THE churches of General Baptist origin and foundation, that formerly became Unitarian and Free Christian in thought and outlook and are now on the Roll of the General Assembly of Unitarian and Free Christian Churches, are situated in the south and west country and in South Wales. They include Deptford in London; Chatham, Dover Northiam and Bessels Green in Kent; Billingshurst, Chichester, Ditchling and Horsham in Sussex; Godalming in Surrey; Portsmouth in Hampshire; Rushall and Trowbridge in Wiltshire; and Nottage and Wick in Glamorganshire. The General Baptist Assembly has been maintained through the years, and representatives of most of these congregations came together in Horsham, on Tuesday and Wednesday, May 25 and 26, to celebrate the Tercentenary of the Assembly which was constituted at Deptford in 1654, soon after a number of General Baptist congregations had become established in south-eastern England.

At the Tuesday afternoon meeting, the Rev. H. L. Short, M.A., of Manchester College, Oxford, was the guest speaker; he was supported by Mr. C. J. Marten of Horsham, and the Rev. Gordon Stuart of the Church of the Messiah, Birmingham, formerly minister of the church at Ditchling; the Rev. R. P. D. Thomas, M.A., of Dr. Williams's Library, President of the General Baptist Assembly, was in the chair.

Mr. Short spoke of the sustained ethos of the General Baptist movement, which has made a considerable and valuable contribution to English nonconformity and which is still maintained in the spirit, the nature, the customs and traditions of the General Baptist churches to-day. The early General Baptists were mainly, poor people, tradesmen and farmers, who, before Luther and Calvin, revolted from authoritarian religion and said "we do not want your ecclesiasticism." Whilst some of them turned to violence, others, reading the Bible in their own tongue, turned to quietness and a simple faith, seeking to follow, as far as they understood it, the way of Christ. The New Testament told them that there was a more primitive mode of church government and fellowship, and they developed their characteristic organization; they had no ministers, but appointed messengers, elders and widows, each group with its own special function. The outbreak of the Civil War gave them greater freedom and opportunity and the first General Assembly was held in 1654, though, as the minutes show, the Assembly was not an entirely new body at that time.

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In the course of time, their revolt from authoritarianism, their desire for a non-technical religion, and their strong emphasis on the good life led them, under the influence of Matthew Caffyn, towards Unitarianism. The Midland churches cut themselves off and joined the Calvinistic Baptists, now the largest nonconformist denomination in the world, no longer Calvinist but now nearer to the original General Baptist position. The General Baptist remnant in the southern churches became increasingly free and broad; already of the common people, they were ready to talk to common men and women in the language they understood. Thus, they maintained their witness to the ordinary man's Christianity, to a religion of the heart, a religion of simplicity, quietness and profound moral integrity.

Mr. C. J. Marten is a most esteemed descendant of many generations of General Baptists; his father was assistant secretary at Worship Street, London, from 1870-84, and joint secretary with his brother to 1891. On the death of his father, Mr. Marten found a bundle of reports from 1840 onwards, and other papers, and with the help of these and a copious memory of later events, he gave a most interesting and entertaining account of General Baptist customs, practices and personalities during the course of the XIXth century, bringing out the swaying fortunes of some of the congregations, their relationships with the other Christian denominations, and their

fearless stands and petitions to Parliament on matters of contemporary interest, especially on those of civil and religious liberty.

The Rev. Gordon Stuart spoke in more personal vein of his own spiritual progress from baptism and a former association with a more orthodox Baptist church, and thence through Unitarianism to become minister to the General Baptist church at Ditchling. With deep feeling, he paid tribute to a delightful old meeting-house in a lovely place, and to the General Baptists of to-day as "a happy people, free-minded, believing that life is the gift of God to be enjoyed and that it is our duty to communicate this enjoyment to others."

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The Tuesday evening service was conducted by the Rev. J. Martin Hall, M.A., minister of Horsham, and the preacher was the Rev. Lawrence Redfern, M.A., B.D., of Bournemouth. The lessons were taken from Ecc. xlv, "Let us now praise famous men," and Hebrews xi-xii "Faith is the assurance of things hoped for," and the sermon was on the text (Psalm lxxiv, 2) "Remember thy congregation which thou hast purchased of old." We note, in the scriptures, the importance which people attached to their past; they said, "Remember, remember," as though the finest thing you can do is to remember and the worst is to forget. There is no experience so illuminating nor any which binds men and women together so closely as when they remember together the same events. How good and gracious a thing it is to stand together on the rock from which we were hewn and to remember 300 years of human aspiration. Ours is a moment in eternity that cannot be riven from its context; our memory is not of things dead and gone but of an undying life, and the backward look helps us to bring the living present into truer focus. Many things have changed, but there remain, enshrined in these churches, the supreme reality of God and the joy of Jesus Christ, and, in the communities where the churches are situated, charity and toleration. When the churches of the General Baptist Assembly came to the parting of the ways, some went orthodox, 19 turned Unitarian and the way of freedom was chosen; thus, we are committed to the continuing exploration of the way of liberty; we will not fear or despise it, but we must be ever seeking to understand it and be ready to stand for intellectual and spiritual liberty at a time when there is not too much of it. With liberty there must be a profound sense of personal responsibility and the conviction which calls for unstinted loyalty.

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The normal business meetings of the Assembly were held on Wednesday morning, May 26; the annual report and statement of accounts were adopted, and the celebrations concluded with lunch in the schoolroom, arranged by the ladies of the Horsham congregation. Grateful thanks were expressed to Mr. Hall and the Horsham congregation for the most generous provision of communal meals and overnight hospitality for the delegates, and for all the detailed local arrangements. Tribute must also be paid to the secretary of the Assembly, Mr. E. C. Carlier, for the splendid organization of the celebrations carried out through a time of rather grievous indisposition, and to all those who contributed to these most happy and inspiring meetings.

Bolton: Unity Church: The annual Sunday School Sermons, one of the most popular events in the life of the Church, were held, as usual, on the first Sunday in May. Inclement and unseasonable weather completely failed to damp that enthusiasm which is always such a feature of the occasion. Though the morning was cold and cheerless, the rain held off sufficiently to permit some 130 scholars and adults to take part in the traditional procession around the neighbouring streets. The preachers at the services were the Rev. Joyce Hazlehurst of Horwich, and the Rev. E. Shirvell Price of Liverpool, both of whom delivered inspiring messages to large congregations which filled the Church to capacity. Special music was provided by the choir and, as always, the "Little Singers" made a particularly charming contribution to the success of the occasion. The total proceeds of the day, in collections and donations, exceeded £67.

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

The Twentieth Annual Meetings of the League took place at Great Hucklow on May 28 and 29 and are reported in this Supplement and the next.

THE YEAR IN THE LEAGUE

The 1954-55 Annual Report

THE Annual Report of the General Secretary of the League was presented to the 1954 Annual Meetings at Great Hucklow on May 28 by Mr. Geoffrey Waywell. It emphasized that the year was one to be proud of, and a year in which most of the U.Y.P.L. Regions had been very active in development work.

Membership and Finance

The total membership of the League is 1,120 compared with 1,150 a year ago. The slight decrease seems to have taken place entirely among the Associate Members (age over 30). The average age of the League has probably fallen more sharply this year than ever before. Last year there were twice as many Full Members aged 15 to 21 as there were aged 22 to 30. This year the ratio in these age groups has changed from 2:1 to 4:1. Five new branches, at Chowbent, Golders Green, Halifax, Hull and York, and the loss of one branch, Pendleton, bring the number of affiliated branches to 51.

The finances of the League have been improved by better payment of membership fees and by the magazine paying its way. But the projected publicity and expansion work and a new stock of badges will make heavy demands.

National and International Activity

The President of the League, Miss Nora Jackson, of Bury, has visited all but two of the Regions and many of the branches as well, and has also represented the League at many adult Unitarian gatherings. Rev. Dudley Richards, Secretary of the R.E.Y.D., has also made many contacts on his travels which the League is now developing. On Youth Sunday collections were received from a number of churches where there is at present no youth activity at all.

The U.Y.P.L. Camp at Kinver has had more use this year through the activities of the Midland Region and the hard work done by members of the West Bromwich branch in restoring and improving its facilities. It is hoped that there will be more use of this lovely site near Stourbridge by young Unitarians, whether from U.Y.P.L. or not, in other parts of the country.

Sylvia Tempest of Bradford has made the new, twopenny version of "The Young Unitarian" very popular, and the Youth Supplements in *The Inquirer* have for over a year maintained a regular witness to the entire denomination probably unique in the history of Unitarian youth work. Needless to say, the editors of both receive brick-bats as well as bouquets.

The Publicity Committee seems to have had a "hang over" after a rush of bright ideas to the head last year, and the aim is to catch up with their fulfilment before producing any new ones.

The May Annual Meetings and National September Rally at Great Hucklow were there usual success, and so was the eight annual Drama Festival, at Dukinfield, where Trebanos branch carried off the trophy for the third time, in the teeth of terrific competition.

The League has worked closely with the R.E.Y.D. in many ways; in the observance of General Assembly Youth Sunday and above all in the historic, first Youth Leadership Course at Great Hucklow last October, whose effects are now visible in several churches and in the exceptional interest and

confidence shown by the younger members at the 1954 Annual Meetings of the League.

The League sent nine members to the International Religious Fellowship Conference in Holland, and entertained two young people from the Swiss Zwinglibund in Manchester. It will be represented in America this year by Geoffrey Haddon of Platt branch and at the 1954 I.R.F. Conference in Switzerland by a strong delegation.

Support the Younger Members

In conclusion Mr. Maywell writes: "During my visits to Region rallies and branch meetings I have met many young people, at times only one or two trying to get something organized. Some, of course, had to give up because of lack of support. Many have won through as you will see by the increase in the number of branches. Our League to-day is younger than ever, members taking office in many branches at the age of 15. So we need not this year appeal to give opportunity to younger members but ask instead for support and encouragement for them.

Let it be our aim to explore the churches that have no U.Y.P.L. branch. In most of our churches there are some young people. We may be able to give some help and so enable these young people to enjoy the happy fellowship that U.Y.P.L. offers."

REPORTS FROM THE REGIONS

In Brief

THE Region Secretaries' reports probably give greater pleasure than any other. The varying accents of their readers transport the hearer from one end of the country to the other in quick succession to show a bird's eye view of a common pattern of ideals and effort.

The East Cheshire Region apparently is not content with a year of interesting and well organized rallies. "Not enough of our U.Y.P.L. members are either regionally or nationally minded." The Merseyside Region has been dormant. A small, keen Midland Region votes its first year of existence a success, with camping at Kinver, rambles, and cycling, as well as regional rallies. The full and fascinating programme of the North-East Lancashire Region, including a rally with Rev. John Kielty, secretary of the General Assembly, as guest speaker, shows what just four branches can do if they are keen. The North-West Region's main activities have been missionary work for Wythenshawe church and a refresher course for U.Y.P.L. branch officers.

The South-East Region has become overnight a hive of activity and expansion, its keen young officers enjoying the firm support of some of London's leading Unitarians. It led the rest of the country with the scale of its activities on Youth Sunday week-end. The South-East Wales Region is reforming as a South Wales Region with the same enthusiasm that carries the Drama Festival honours to Wales year after year. The Yorkshire Region accounts for three of the five new branches in the League this year, as a result of the spread of ideas and enthusiasm its rallies and contacts have brought about notwithstanding its far-flung territory.

THE AMERICAN FUND

The fund to assist Geoffrey Haddon's visit to Canada and the United States as delegate of the League has now exceeded £50. We thank very sincerely the many contributors, large and small, young and old. Mr. Haddon returns to this country in October and plans to speak in many centres during the winter, as well as write articles about his experiences.

CORRECTION

In the article "Unity is Strength" in the May Youth Supplement the phrase "Money difficulties" should have been "Many difficulties."

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 27, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
 ABERYSTWYTH, New St. Meeting House, 11, —
 ABERDREEM, Unitarian Church, Scene Street, 11 and 6, Rev. GORDON BEVERLEY
 ALTRINCHAM, Doulton Road Chapel, Sunday School Anniversary, 11, 3 and 6.30
 Rev. A. B. DOWNING
 AINSWORTH, Unitarian Church, Knowley Road, 11.15 and 3, Rev. B. GILL
 ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. S. H. KNIGHT
 BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCES TERRY
 BELFAST, All Souls Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. L. CHANDLER
 BESSLS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. DUDLEY RICHARDS
 BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
 BIKENHEAD, Unitarian Church, Beasborough Road, 6.30, Rev. MAURICE JOHNSON
 BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
 BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
 BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
 BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
 BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. JOYCE HAZLEHURST
 BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
 BOLTON, Unity Church, Deane Road, No Service
 BOSTON (Lincoln), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. J. DUMBLE
 BRADFORD, Broadway Avenue, 3.15, Mr. WM. LLOYD
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
 BRIDGEMOUNT, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, —
 BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
 BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. W. H. CORDELL
 BRISTOL, Oakfield Road, 11, Rev. W. H. CORDELL, 6.30, Rev. J. TYNUL DAVES
 BURNLEY, Unitarian Church, Trafalgar Street, 3, Mr. W. CUNLIFFE
 BURY, Bank Street, 11, Rev. F. M. RYDE, 2.30, Flower Service
 CAMBRIDGE, Memorial Church, Emmanuel Street, 11 and 6, Rev. H. STEWART CARTER
 CARDIFF, The West Grove Unitarian Church, 11, Children's Class, 6.30, Mr. S. R. BUTLER
 CARLISLE, Unitarian Church, Lysons Street, 2.15, Sunday School, 6.30, —
 CHATHAM, The Church of the Great Commission, Hammond Hill, 3, Rev. WILL HAYES
 CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Mr. J. FAIRHURST
 CHOWMONT CHAPEL, Atherton, 10.45, Mr. S. H. KNIGHT, 6.30, Mr. RAOULE LEE
 COWLEY, Staffa, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITMAN
 COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
 CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS
 CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
 CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)
 DEAN ROW, 10.45, Rev. A. W. VALLANCE, 6.30, Rev. JOHN STORER
 DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Supply
 DERRY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
 DITCHING, Old Meeting House, 10.45, No Service
 DONCASTER, Free Christian Church, Hall Gate, 11, —, 6.30, —
 DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Dr. FRITTON BRADLEY
 DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSON
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY F. WHITEHOUSE
 EBBWASHEW, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
 EKEITH, George's Chapel, South St., 6.30, Rev. RALPH PHILLIPS
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
 GLASGOW, St. Vincent Street Unitarian Church, 11, Supply
 GLOUCESTER, Unitarian Church, Finsbury St., 10.45 and 6.30, Rev. GRAHAM SHORT
 GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
 HALE CHAPEL, Hale Barns, 10.45, Rev. JOHN STORER
 HALIFAX, Northgate End, 10.45 and 6.30, Dr. H. J. McCLACHLAN
 HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENISON HILTON
 HENCKLEY, Great Meeting, Balnais Lane, 11 and 6, Rev. RALPH E. GODDARD
 HERRIARD, Worthing Road, 6.30, Rev. J. MARTIN HALL
 HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TONKIN
 HULL, Park Street Church (Unitarian), 6.30, Rev. E. PENN
 ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEYER
 KNUXTON, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROW
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
 LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILKS
 LEICESTER, Northbourne Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
 LEICESTER, The Great Meeting, East Road Street, 11 and 6.30, Rev. LEONARD MARSH
 LETCHWORTH, Vanebo Hill, Gytton Walk, 11, Local Arrangements
 LEWIS, Westgate Chapel, 6.30, Rev. W. J. McELDOWNEY
 LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. KERRALL
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Student U.C.M.
 LIVERPOOL, Booths Place Church, 6.30, —
 LIVERPOOL, Domestic Station, Hill Street, 6.30, Rev. J. KIM MURPHY
 LIVERPOOL, Goulston Chapel, 11, Miss H. DEAN-WILLIAMS
 LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. COLLARD
 LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
 LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
 LONDON, Bell Street, Balmore Road, 6, Rev. WALTER M. LONG
 LONDON, Blackfriars Mission and Standard Street Chapel, 6.30, Rev. D. P. MAW
 LONDON, Brixton, Effra Road, 11, Rev. JOHN KELLY
 LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30
 Rev. J. C. BELLAMY
 LONDON, Forest Gate, Upton Lane, 6.30, —
 LONDON, Golden Square, Hoop Lane, 11, Mr. S. R. MARTIN, 6.30, Rev. K. C. THACHER
 LONDON, Hackney, New Ground Pit Church, Chatham Place, 6.30, Supply
 LONDON, Hampstead, Randolph Hill, 11, Rev. DONALD P. MAW
 LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. THACHER (Also 2nd Sunday in the month at 6.30)
 LONDON, Hord High Road, 6.30, Rev. ARTHUR PRACK
 LONDON, Midgley Unitarian Church, Upper Street Green Hall, 6.30, Rev. A. V. FOX
 LONDON, Kilburn, Unitarian Christian Church, Green Road, 11, Rev. A. V. FOX
 LONDON, Levensham Unitarian Church, High Street, 11, Rev. A. F. HEWITT
 LONDON, Leytonstone, Lee Bridge Road, Kew Green, 6.30, Rev. A. F. HEWITT
 LONDON, Mansfield Street Church, Bethnal Green, 6.30, Mr. W. BROOKS
 LONDON, Richmond Free Church, Ormeau Road, 11, Rev. WALTER M. LONG
 LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. R. THORNTON
 LONDON, Westminster Unitarian Church, East Hill, 11, Rev. ARTHUR PRACK (Also 6.30, 1st Sunday in the month)

LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
 LONDON, Wood Green Unity Church, Newnam Road, 6.30, Rev. G. J. G. GRINBY
 LUTYAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CHARTRE
 MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
 MANCHESTER, Cross Street Chapel, 10.45, Rev. F. KENWORTHY, 6.30, —
 MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, —
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. MAURICE BONNER
 6.30, Rev. G. W. PETS
 MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
 MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Mr. T. W. ROBERTS
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
 MANCHESTER, Renshaw Street Mission, 6.30, Supply
 MANCHESTER, Stand Chapel, Whitefield, Sunday School Anniversary, 10.45, 3 and 6.30, Rev. G. D. FOOTE
 MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS, Sunday School, 2.45
 MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rose Queen Service, Rev. A. W. VALLANCE
 MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
 MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
 MEDKHOUH, Free Christian Church, 6.30, Rev. E. A. DAVIES
 MIDDLETON, Old Road Chapel, 6, —
 MORECAMBE (see Lancaster)
 MORETHAMPTON, 3, Rev. C. G. TOON, NEWTON ABBOT, 6.30, Rev. CHAS. EASTON
 MOSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDWIN SHAW
 NANTWICH, Old Chapel, 3, Rev. E. D. EVANS
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
 NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
 NORTHAMPTON, Kettering Road Church, 11, Rev. LAURIE TOBELAND
 NORWICH, Octagon Chapel, Colgate, 11, Rev. J. A. KENNEDY
 NOTTINGHAM, 184 Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
 OLDHURST, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
 OLDHAM, Lord Street Chapel, No Services
 OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
 PADENHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WARRING
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
 PLYMOUTH, Unitarian Centre, Houndcombe Road, 11 and 6.30, Rev. E. H. KERLEY
 POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, —
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
 PRISTON, Unitarian Chapel, Church Street, 6.30, —
 RINGWOOD, Haris, The Meeting House, 6.30, Mr. ERIC KAY
 ROCKDALE, Blackwater Street, Church Anniversary, 10.30, Rev. W. BEER, 6, Rev. F. KENWORTHY
 ROTTERHAM, Church of Our Father, 10.45 and 6.30, Supply
 SALE, Ashford Road, 11, Rev. JOHN GILL
 SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
 SHEFFIELD (Athercliffe), 6.30, Mr. T. H. MOSS
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
 SHEFFIELD, Unity Church, Crookesmoor Road, 11, 3 and 6.30, Rev. E. D. DAVIES
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITEY
 SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
 SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. J. GORDON DAVIES
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINSON
 SOUTHERN-ON-SEA, Dansey Road, 11, Children's Church, 6.30, Miss M. GARNETT
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
 ST. HELENS, Corporation Street, 6.30, Mr. H. A. HEWITT
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
 STOCKPORT-ON-TYNE, Wellington Street, 6.30, Rev. F. W. BARR
 STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Mr. J. H. EVANS, 6.30, Mr. W. WINBURY
 SWANSEA, Penarth Free Christian Meeting House, 11, Rev. B. VINEY
 SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
 SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WELD
 TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
 TAYNSIDE, Old Meeting House, Ashford Road, 6.30, Rev. G. KERKE
 TONBRIDGE, Unitarian Church, 10.45, —
 TONWICH, Unity Church, Montpellier Road, 11, Rev. CHARLES EASTON, 6.30, Rev. C. G. TOON
 TROSBURY, Condes Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
 WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
 WARRINGTON, Calve Street, 10.30 and 6.30, Rev. E. W. DEAKIN
 WATKINS, High St. Chapel, 6.30, Mr. L. C. TUDOR
 WATFORD, Friends' House, Church Road (by permission), No service
 WEST BRIMFORTH, Lodge Road, 11, Children's Church, 6, Rev. H. MAGUIRE
 WEST KIRBY, Brookfield Garden, 11, Rev. MAURICE JOHNSON, 6.30, Miss M. ELLIS
 WHITBY, Flowergate Chapel, 2.30 (Junior Church), Rev. W. T. WILKINS
 YORK, St. Saviourgate Chapel, 6.30, Rev. T. BERTY DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADYLAKE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. OLIVIA GIBSON
 MELBOURNE, Unitarian Church, Colindale Place, C.2, Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m.
 Rev. V. JAMES
 STONEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.)
 7.15, Rev. G. E. HALL. MARRA TELEPHONE LX5321
 UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Glen Alley, Melbourne, C.1. Minister:
 Rev. W. BOUTWELL. Meetings as ordered.
 SEASIDE, Community Church, Asquith Road, Seaford (Vic.) S.S. weekly at
 2.15 p.m. Public Worship, fortnightly, 2.15 p.m. Minister: Rev. W. BOUTWELL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street
 11, Rev. ANDREW COOPER
 TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENNINGS
 VANCOUVER, B. C. Unitarian Church of Vancouver, 1530 Third Avenue West
 11, Rev. JOHN A. CHASE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
 WELLINGTON, Unitarian Free Ch., Tidd's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, East Street, 11, Sunday School, 7, Service, Rev. MARION C. RAYNE

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"CAN RELIGIONS CO-OPERATE TO-DAY?" SYMPOSIUM, CAXTON HALL, S.W.1, FRIDAY, JUNE 25, at 7.30 p.m. Participating representatives, Rev. Edward Carpenter, M.A., Ph.D. (Canon of Westminster), Dr. Abdul Kader, M.A., Ph.D. (Islamic Cultural Centre), Mr. Wallace Bell (Council of Christians and Jews), Mr. P. D. Mehta, M.A. (Lecturer, Indian Religions), and Rev. Claud Colman, M.A. (Weigh House Church). Admission Free. World Congress of Faiths.

Liverpool: Hope Street Church: It was a matter for rejoicing when, on the morning of Sunday, May 23, the Rev. D. Glan Morgan, M.A., conducted his first service since January, after an illness lasting eighteen weeks. The service was well attended by a representative congregation.

Mr. Morgan took the opportunity of expressing his great pleasure and thankfulness at being among his congregation once more, and gratefully acknowledged the many kindnesses which had been shown to him. He thanked the members of the congregation who had loyally supported the services during his absence, and the Officers of the Church Committee for attending to the business side of the church life; in particular he paid high tribute to the Chairman, Mr. David Paterson, for his unfailing kindness and attention to him personally, and for his wise leadership of the congregation, who he knew regard him with such affection and esteem.

UNITARIAN COLLEGE, MANCHESTER

Close of Session Proceedings and Centenary Celebrations

Tuesday, June 29, 1954

- 3 p.m.: Sermons by Mr. J. M. Quirk, Mr. S. H. Knight, and Mr. E. Shaw.
4 p.m.: Centenary Address by DR. MORTIMER ROWE.
5 p.m.: Tea.
7 p.m.: SERVICE OF THANKSGIVING AND DEDICATION to Commemorate the Centenary of the College and VALEDICTORY SERVICE for the outgoing students, in BROOKFIELD CHURCH, GORTON. Preacher: REV. LAWRENCE REDFERN, M.A., B.D. (President of the College).

Friends of the College are most cordially invited to attend. Past students who intend to be present at the Service are asked to inform Rev. F. Kenworthy.

B.78764

LEGAL NOTICES

Charity Commission

In the matter of the Charity of PRISCILLA LECONBY and others for the Poor, in the City of Chester.

The Charity Commissioners for England and Wales hereby give notice that they propose to establish a Scheme for the regulation of the Charity after the expiration of one calendar month. The Scheme can be seen between the hours of 10 a.m. and 5 p.m. at the Offices of Jolliffe, Wickham & Wood, Solicitors, 13 St. John Street, Chester, and copies can be purchased at the office of the Commissioners at the price of 2d. each. Objections or suggestions may be sent within 21 days to the Secretary, Charity Commission, Ryder Street, St. James's, London, S.W.1.

B.78764

Charity Commission

In the matter of the Charity of Timothy Dean for poor Ministers and poor Widows of Ministers in the County of Chester.

The Charity Commissioners for England and Wales hereby give notice that they propose, after the expiration of one calendar month, to establish a Scheme for the regulation of the Charity. The Scheme can be seen between the hours of 10 a.m. and 5 p.m. at the Offices of Jolliffe, Wickham & Wood, Solicitors, 13 St. John Street, Chester, and copies can be purchased at the Office of the Commissioners at the price of 4d. each. Objections or suggestions may, within 21 days, be sent to the Secretary, Charity Commission, Ryder Street, St. James's, London, S.W.1.

B.78764

Charity Commission

In the matter of the following Charities in the City of CHESTER:

- (1) MATTHEW HENRY'S (UNITARIAN) CHAPEL IN TRINITY STREET.
- (2) WILLIAM TRAFFORD.
- (3) PRISCILLA LECONBY and others for the Minister of the said Chapel.
- (4) ALDERSEY'S GIFT.
- (5) JAMES JOHNSON.

The Charity Commissioners for England and Wales hereby give notice that they propose to establish a Scheme for the regulation of the Charities after the expiration of one calendar month. The Scheme can be seen between the hours of 10 a.m. and 5 p.m. at the Offices of Messrs. Jolliffe, Wickham & Wood, 13 St. John Street, Chester, and copies can be purchased at the Office of the Commissioners at the price of 9s. 2d. each. Objections or suggestions may be sent within 21 days to the Secretary, Charity Commission, Ryder Street, St. James's, London, S.W.1.

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